November 18
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And again I say unto you, sue for peace, not only to the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth." DOCTRINE AND COVENANTS 105: 38, 39.

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HEAR YE! A PROPHET SPEAKS

PRESIDENT HEBER J. GRANT

(*Concluded from page 711*)

AND AGAIN, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

THE POWER OF EXAMPLE

And the best way in the world to teach your children to pray and to walk uprightly before the Lord is to pray yourselves, thus setting an example of prayer, and to walk uprightly before the Lord yourselves. When a man fails to be honest as a tithe-payer, when he fails to observe the Word of Wisdom, the teaching of his children to obey those laws will have but very little effect. There is more in example than can possibly come by teaching. No amount of knowledge will save a man; no number of marvelous revelations and visions and dreams will save a man. But the keeping of the commandments of the Lord and the obeying of those things which the Lord has revealed to us for our salvation will give us a power and influence with our children for

good; and we will be able to make an impression upon their hearts that will keep them in the straight and narrow path which leads to life eternal.

JOSIAH QUINCY'S TESTIMONY

When I picked up the memorandum that is supplied to me of the songs that are to be sung here this morning, I found that the first song that we were to have to-day was "We Thank Thee, O God, for a Prophet", and I remembered and immediately hunted up the quotation, a very remarkable tribute paid to the Prophet Joseph Smith by Josiah Quincy, at one time the Mayor of the great city of Boston; and while it has been read time and time again in our hearing, and published often at home and abroad, I thought I would like to read to you again the wonderful testimony of Josiah Quincy, from a book entitled *Figures of the Past*. He says:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to this interrogatory may be thus written: 'Joseph Smith, the "Mormon" Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into a relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . . A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was

before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.'"

And a further quotation: "And it shall be said that I was murdered in cold blood", which is not in Josiah Quincy's statement.

"I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognised in a picture, but rather one that would be felt in a grave emergency.

"Of all men I have met these two seemed best endowed with that kindly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

THE SLAVERY QUESTION

"We then went on to talk of politics. Smith recognised the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance recognised by the Constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task, but a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the United States will be brought to give every inch of their public lands for a purpose like this. We who can look back upon the terrible cost of the fratricidal war, which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print as well as in conversation, to the

same course in 1844? If the atmosphere of men's opinions were stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier when the heavens looked tranquil and beneficent?"

It was a statesmanlike and an inspired proposition from a man who was in very deed a prophet of the true and living God.

JOSEPH SMITH THE STATESMAN

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duelist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought the number of members admitted to the lower house of the national legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure. . . .

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smiths, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent to-day, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' Prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

LATTER-DAY SAINTS NOT HELPLESS

The Latter-day Saints do not stand helpless before the puzzle. They rejoice in the wonderful inspiration of the man who prophesied that "the Latter-day Saints would continue to suffer much affliction, and many would be put to death by their persecutors, and others would lose their lives in consequence of exposure or

disease, but some would live to go and make settlements, build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

What kind of a place was the Rocky Mountains when this remarkable prophecy was uttered? One of the greatest American statesmen, Daniel Webster, is reported to have said regarding it:

"What do we want with this vast, worthless area; this region of savages and wild beasts, of deserts, of shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with snow? And what could we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is."

DIVINE UTTERANCES

I rejoice in an individual testimony of the truth of the statements of Joseph Smith, that his name should be had for good and evil in all parts of the world; that the time would come when not only a city, a county, and a state, should be arrayed against the handful of people called "Mormons", but the day would come when the whole United States of America should be arrayed against them. And the army of the United States was sent against them, and the Government of the United States did confiscate all of the property belonging to the Church. Day after day and month after month during the litigation for the return of the Church property I picked up the paper and read: "The United States of America versus the Church of Jesus Christ of Latter-day Saints." And I have laid the paper down and said: "Thank the Lord that the United States has placed the stamp of divinity upon the utterances of the Prophet Joseph Smith."

WITNESSES OF THE SPIRIT

Our boys and girls go out into the world with a love of the Gospel, young, inexperienced men and women, and God gives to them the witness of the Spirit and an individual testimony, so that they can stand up and say before all the world: "I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the true and living God, and that the Gospel of the Lord Jesus Christ, the plan of life and salvation, has been restored to the earth through his instrumentality. The one and great thing that devolves upon me, upon you, and upon all Latter-day Saints is that this proclamation shall be sent to all the world, and I rejoice in knowing that it has never been carried with more force and by a greater number of faithful, diligent workers than at the present time.

May God bless each and every one of us who has a testimony and knowledge that He lives and that Jesus is the Christ, and that Joseph Smith was a prophet of the true and living God, and to so order our lives that all men seeing our diligence, our humility, our charity, our love of our fellows, may be led to investigate the Gospel of Jesus Christ, is my prayer, and I ask it in the name of the Lord our Redeemer. Amen.

AN OFFICIAL STATEMENT

Here is a statement that I would like to read: "Notwithstanding frequent verbal and printed instructions issued by President Joseph F. Smith and Counselors to the effect that the solemnization of plural marriages was prohibited by the Church of Jesus Christ of Latter-day Saints, and these instructions having been reiterated time and time again by myself as President, cases occasionally arise where certain individuals are teaching that it is legitimate to enter into plural marriage, and that such marriages can be performed by certain members of the Church claiming to have authority to do so.

"The revelations of the Lord inform us most plainly that there is but one man on the earth at a time who holds the keys of this sealing power, namely, the President of the Church of Jesus Christ of Latter-day Saints. As President of the Church, I once again solemnly declare that no man living has the authority to solemnize a plural marriage; and I hereby announce that it is the bounden duty of every Latter-day Saint, male and female, who knows of any such pretended marriage being performed, to inform the proper officers of the Church, in order that the Church's honour may be maintained and that such individuals may be dealt with according to the rules and regulations of the Church and excommunicated therefrom."

THE CLOAK THAT SUITS

Elder Kennett H. Malan, Hull Conference

It is not easy to satisfy children. A child I met wanted "most of all to grow up." I remember well that once the same want was to me a very important one. To you, too, was it not?

That I might, some day, become an agent unto myself was for me, indeed, a happy destiny. Freed from every parental restraint, I hoped to think well and act splendidly. Well might I hope to become such a sovereign; measurably taller, immeasurably wiser—in real truth one of the "grown ups."

Then I grew. Remembering youthful timidity, I chose to hide

it well beneath a cloak of bold nonchalance. Always I wore my awkward cloak, though my good friends told me it did not fit me.

You will understand how I had grown, for I liked my new cloak. It told people, "My wearer is wise, schooled well in that which as a child he was happily ignorant." Though now, I wonder at the awful deceit, then, my cloak seemed very fine and honest.

So I wore it a long time—proud of the subterfuge that marked my infidelity, and indifferent toward all who dared to prune the new growth in which I gloried.

One day I saw another cloak. It was just such a cloak as mine. It, too, was worn jauntily enough, but all the wearer's ponderous bravado could but poorly disguise the cloak's true character. At best it was a sloppy fit. It was shabby, too, and so very awkward that its wearer could hardly move about with it. Always it seemed to be in his way. So much so that I wondered how he could grow in it.

I knew, then, that my ridiculous cloak must go. Besides, I felt sure that no gentleman would wear such a thing. My friends were glad when my cloak was off. Of course I was not sorry to lose my cloak, yet I did not like to uncover the timidity which it had so well hidden.

Then, too, when I lost my cloak, I lost with it my old sovereignty. Humility seemingly ill fitted a sovereign. Withal I was so discomfited that I planned to retreat into my old cloak, but when I tried it on I found that already it was too small to satisfy me. I was even considering having a new one made of a similar pattern, when I found the teaching of the Tutor of fine growths: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Certainly my old sovereignty was not good. It couldn't help me to grow, I know, and since I haven't changed my old objective, I need to grow. I am sure, anyway, that I no longer want a cloak. Always, though, I want, if I can, to be sure I am growing up.

PROGRESSION in mortality, that is true progression, advancement of the soul in developing the attributes of godliness, achievement in righteousness that shall endure beyond death and resurrection, is conditioned upon compliance with spiritual law, just as bodily health is dependent upon the observance of what we call natural law. Between the two there may be a difference of degree, but not essentially of kind. Physical exercise is indispensable to the development of body, and quite as certainly is spiritual activity requisite to the healthful and normal development of the soul.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 18, 1926

EDITORIAL

TERMS LONG AND SHORT

THE MISSIONARY SYSTEM of our Church recognises no definite tenure or period of service. Missionaries are called by the presiding authority; and they go forth usually without stipulation or agreement as to the time they shall return to their homes. Nevertheless, there is an average duration of individual missionary labour, and the extent of this average, or most usual term, varies in the different missions. Ordinarily, in countries requiring the English-speaking missionary to learn a foreign language he expects to be retained longer than would be the case of another labouring among people who speak his own tongue. There are many other conditions that enter into the determination of the average period of a missionary's work in the field.

A missionary has filled or completed the service to which he was called when he is honourably released to return to his home. One may finish his work and receive his honourable release after but a few months' service, while another is kept in the field for years.

These missionaries meet their own expenses except as they are assisted by the voluntary contributions of those amongst whom they labour. The statement that they meet their own expenses, means that they pay their fare to their fields of labour and are individually responsible for costs of living. When a missionary has finished his work in honour and is released to return home, the Church pays his return fare and incidental expenses for the journey, whether such be relatively great or small.

We recognise a class of workers known as short-term missionaries—comprising those who are sent out for a somewhat definite period, generally about six months—and those so assigned are usually such as have had earlier experience in the mission field. About a year and a half ago the First Presidency of the Church called for a thousand men thus qualified by past missionary service, men of experience and maturity, each to labour for at least half a year among the younger missionaries who make up the main body. These short-term missionaries pay their own way in going to their fields, while engaged therein, and for their return. Missionaries called for such limited terms have usually been assigned to fields within the United States, and this for

obvious reasons, of which one may be sufficient for illustration—the period of their actual service as missionaries is not greatly reduced by time of travel to and from their fields.

The British Mission is favoured by an exception in that two short-term missionaries landed in this country on November 6th, these being ELDER JAMES W. PAXMAN and his wife, SISTER JULIA S. PAXMAN, who traveled hither with a body of over twenty other missionaries appointed to the different countries of Europe. Elder James W. Paxman and Sister Paxman have been attached to the London Conference; and we doubt not their ministry will be a source of blessing unto all concerned. Elder James W. Paxman completed a long mission in this country about four decades ago; and as a Church worker at home he has been prominent and efficient. For twenty-six years he was a member of the Presidency of the Juab Stake of Zion, and for seventeen years of this period he was the President of the Juab Stake. Honourably released from that office of high responsibility and trust he was ordained a Patriarch in 1914. To enable him to come to England under his present appointment Elder Paxman secured leave of absence from his responsible position as Appraiser of Lands for the Federal Land Bank of Berkeley, California.

Sister Julia S. Paxman has been active in both Mutual Improvement and Sunday School work, but mostly as a devoted worker and capable officer in the Relief Society. Up to the time of her leaving home she was serving as Treasurer of the Utah Chapter of the Service Star Legion—an organisation of national status maintained to foster patriotism and to care for the disabled veterans of the World War. She regards her coming to the British Mission as a fulfilment of a blessing through which she was definitely promised that she would live to present the gospel message to her kinsfolk in England.

It is worthy of mention that for the past eight years there has been at least one representative of this good family in the mission field, though in widely separated localities, the Paxman missionaries having laboured in Great Britain, Canada, the Eastern and Southern States of America.

A further interesting feature, unusual if not unique, is the fact that by the coming of Elder James W. Paxman and his wife we have now three members of this family labouring as missionaries in Great Britain, the son of these worthy parents—Elder William Paxman—having been here engaged since July 1925 as a Traveling Elder in the Welsh district, from which field he is now transferred to the Bristol district. Father, mother and son all labouring as missionaries, simultaneously and in the same field, constitute an inspiring situation.

MRS. JOSEPH E. TAYLOR, a sister to Mrs. Paxman, who accompanied the party, has also come to assist in the work of missionary endeavour. She is 68 years of age, full of the youth-

ful spirit of the Gospel, and as eager as any other young girl to do her part in the great service.—J. E. T.

TO OUR COLLEAGUES ON THE CONTINENT

Our subscription list shows that the *Millennial Star* is read by many of our brethren labouring in the several Missions on the Continent of Europe; and, moreover, appreciative letters from them reach us at not infrequent intervals. To all missionaries as well as resident members outside the British Mission we desire to say, in kindness and with full consideration of their desires to secure prompt service, that all subscriptions, as well as orders for books or other supplies from the Liverpool headquarters, should be sent through the respective Mission offices, and not as individual orders. The Liverpool office does not deal directly with persons abroad, but only with the Mission offices.

THE M. I. A. HAND BOOK

A *Hand Book* for the Mutual Improvement Associations of the British Mission is now ready for distribution. Such publications have been issued for a number of years by the M. I. A. General Boards, and are used to great advantage in the stakes and wards of Zion. This is the first *Hand Book* to appear in the British Mission. The booklet is intended to be a practical guide for M. I. A. workers, and is believed to be suited to our actual needs. It comprises thirty-eight pages of instruction for the organisation and functioning of Mutual Improvement Associations, and is attractively bound in green and gold—the M. I. A. colours.

May the brochure prove of effective assistance to all M. I. A. officers and teachers and to Traveling Elders, each of whom should possess a copy and become thoroughly familiar with its contents.

THE ULSTER CONFERENCE

Resident members of the Church and many of their friends from the northern counties of the Emerald Isle assembled in the hall of the Belfast Branch in conference capacity on Sunday, November 7th. Sister May Booth Talmage and Elder James K. Knudson were in attendance from Liverpool, together with President John N. Fraser and the Traveling Elders of the Ulster district.

"Priesthood" was the theme developed by the Sunday School scholars. Through carefully prepared essays, supplemented by especially chosen hymns, it was demonstrated that divine

authority is essential in making valid and effective the ordinances of the Gospel of Jesus Christ. Elder Cyril P. Manghan affirmed that it is inconsistent to believe that authority to officiate in the ordinances essential to salvation is vested in man-made organisations. The Church of Jesus Christ is the sole repository of the Priesthood. The knowledge of spiritual things gained by children who attend Sunday School will prove of benefit to them all through their lives, said Sister Talmage. Latter-day Saint parents should encourage their children to attend these Sabbath services of the Church.

Elder Moroni B. Harrison, the first speaker in the afternoon meeting, discussed the principle of faith, demonstrating it to be a gift of God to those who diligently seek Him, and more precious than the rarest jewel. Baptism is essential to salvation, for the Scriptures so aver, declared Elder Elmer D. White, who then cited references from Holy Writ of ancient and modern record to substantiate this fundamental doctrine taught by the restored Church. Elder Walter Pring, of Belfast, who has been a diligent and faithful worker in the Church for thirty years, bore a fervent testimony, which manifestly has stood the test of time and been seasoned into a ripe personal conviction as to his being enrolled in the kingdom of God on earth. There is a vital distinction between the form of godliness and the power thereof, avouched Elder James K. Knudson. Elaborate electrical appliances cannot operate without the energising current; neither can any organisation of human origin, be it ever so appealing and attractive in the form of godliness, function efficiently, effectively, or authoritatively without the energising power of godliness.

President Fraser read a detailed survey of the work accomplished and of existing conditions in the district since the spring conference, which revealed the following important items: there are 137 members in the district, 17 hold some office in the Priesthood; tithing received has increased 35 per cent.; three baptisms have been administered, others are anticipated. The missionaries have devoted 1,327 hours to tracting; engaged in 2,119 gospel conversations; distributed 6,324 pamphlets, 26,360 tracts, 30 copies of the Book of Mormon; and have canvassed 40 towns and villages. Following the report President Fraser discoursed on the authenticity of the Book of Mormon, showing from Biblical Scripture that its coming forth was in fulfilment of prophecies voiced by ancient oracles of the Lord. The organisation of the Church of Jesus Christ of Latter-day Saints comprises no superfluities, said Sister Talmage. Furthermore, only men of proved merit and contrite spirit are chosen by the Lord to direct His work; the leaders of the Church in this dispensation are such men. Sister Talmage concluded by enumerating several impressive reasons why she is a "Mormon."

The *Belfast Telegraph* published a good report of the conference as did the *Belfast News Letter*. The following excerpt from the *Telegraph* epitomises Elder Knudson's evening discourse, and denotes the fair and instructive tone of current publicity accorded the Church:

Elder James K. Knudson said he believed the Gospel of Christ was intended to be of practical application in the affairs of men, and not merely a spiritual code. The Latter-day Saints anticipate a time when labour will cease to contend with capital and capital will stop warring with labour. Social, industrial, and religious conditions will then be ameliorated, and Jesus Christ will reign as King. That time is not far distant, he averred. Mormonism was but a pseudonym of a great and powerful system of religion, which invites the investigation and attention of all people.

Mr. Adam Donaghy, Brother James Chambers, and Sisters Sarah Hands and Jennie Montgomery, rendered pleasing musical selections.

Separate meetings were held with the Traveling Elders, the M. I. A. officers and teachers, and the Relief Society sisters. Instructions as to future procedure and congratulations on past effort and success were given at each gathering.

MORONI B. HARRISON, Conference Clerk

GOSPEL TEACHINGS*

SELF-CONTROL

STRENGTH OF CHARACTER consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them—F. W. ROBINSON.

To control is to exercise governing or restraining influence over, to curb, counteract, regulate, subdue. All of these definitions may be applied by men in their individual lives, and are embraced by the term self-control.

MAN'S SOVEREIGNTY. Man was placed on this planet as ruler over the lower orders of creation. He was to subdue the earth and to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Created in the image of his Maker, embodying an eternal spirit, possessing superior intelligence, and endowed with free agency, man is indeed the masterpiece of the divine handiwork with respect to this earth.

But man's rulership was to extend farther than to the physical world; a task greater than the subduing of the earth lay before him—the control of his soul. With mortality came the divers

*This article is for use in the course of study of the Relief Societies on the first meeting night in December.

weaknesses of the flesh. The attributes of man's nature, if trained and developed aright, are the means of his eternal advancement; if uncontrolled, they lead him to degradation. From the beginning there has been conflict between spiritual aspiration and human frailty. This has been the struggle of the race; it will continue until men have gained complete self-mastery, which implies the ability to comply with the precepts and laws of Omnipotence. Then and then only will men be fitted and qualified to return into the presence of their Maker.

Responsibility. One great purpose of this mortal life, then, is self-discipline. Every human being should realise this responsibility, especially those who profess allegiance to the Gospel of Jesus Christ. Much is required from those to whom much is given. The Lord expects every man and woman in His Church to place their appetites and passions in subjection to His laws. The Gospel inculcates the strictest self-control.

Self-control Developed in the Home. Home life furnishes a good opportunity for the application of this principle. Each member of every Latter-day Saint family should train in habits of righteous mastery of self. Order and peace are not successfully secured by the domination of one will over another, but rather by that procedure which trains each individual in self-government. A sound doctrine enunciated by the Prophet Joseph Smith may well be applied; referring to the members of the Church, he said on one occasion: "I teach them correct principles, and they govern themselves."

How to Develop Self-control. Self-control is similar in some respects to salvation: it can not be gained in a day, a month, a year, or any specified period of time; it does not develop of itself, but it is the result of conscious effort. As the thought precedes the act, so the decision to do right conditions the deed that follows. The determined "I will" or "I will not" has shaped the life history of more than one for good or evil. William George Jordan in his *Kingship of Self-control* gives the following pertinent thoughts:

> Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises each day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The exercises may be very simple—dropping for a time an intensely interesting book at the thrilling page of the story; walking home when one is perfectly able to do so, but when the temptation is to take a car; talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on man's whole moral nature.

In the Latter-day Saint home, obedience to gospel laws entails self-mastery. To have complete control over the mental, moral, and physical appetites is to possess a power that is priceless.

Those who have not observed the Word of Wisdom for years know the struggle necessary to overcome their perverted tastes and desires. Too many procrastinate the time of determination to curb and conquer unhealthful habits, thinking that some day they will have greater strength to resist that which is not good for them. As strength is gained by the athlete through exercising the muscles, the mind is developed by practising self-denial and overcoming temptation. A story is told of one who tried to cease using tobacco by decreasing the amount smoked each day. But after several days he said: "I discovered that I was using more than at first. I decided to quit absolutely and entirely once and for all, and I have never touched the noxious weed since. It was a struggle at first, but my strength increased in proportion to the period of abstinence; it was a fight to the finish and I won." The illustration is a simple one, and the principle involved is sound. Ever-increasing power to resist temptation is given those who shun evil and strive for betterment.

Another practice that develops self-control is the observance of Fast Sunday. Parents and children alike would do well to observe this especially instituted day, if only for the development of character that ensues.

Latter-day Saints should hold sacred the keeping of their word. Great effort may be necessary to force oneself to keep punctually every appointment or fulfil all promises, but these things must be done if self-control is to be acquired and maintained.

It is a difficult thing to control thought. The mind is so susceptible to impressions and suggestions that evil creeps in unawares, and all the power of the will is ofttimes necessary to eradicate it. Bad thoughts must be quickly replaced by thoughts of the opposite nature or, by energetic physical action, removed, if the mind is to retain its state of power and purity. What one thinks about when alone largely determines one's character; each has the power to regulate his thoughts. We may be our own uplifting or demoralizing companion in hours of soliloquy and solitude.

Mortals should not only leash the fiery temper, smother avarice, and curtail extravagant desires, but also guard and subdue the impulses, emotions, and affections, which otherwise may run to overzealousness and extremes. Everyone should beware of ill moods; they often spoil an otherwise amiable disposition. One author has written: "Being in bondage to the blues is like being lost in a London fog."

Self-control in Crises. In times of great excitement and unrest there is no quality of man's nature that is more admirable or commendable than dignified self-control. Anyone can follow the clamouring crowd; only the strong can stand alone, calm and masterful, suspending judgment, letting reason, not passion, rule the mind.

No people on earth have exercised self-control and all that it implies or comprises to a greater degree than have the Latter-day Saints. The cords of patience and the guiding reins of calm and dispassionate, aye, forgiving judgment have restrained them from violently opposing the cruel and lawless—uncontrolled—persecution by those who do not understand them. Church history is replete with instances that evince this fact.

There are crises to be met every day, which, whether great or small, have an influence in moulding character; plans go wrong, the unexpected happens, an article is mislaid when needed most, accident befalls some prized possession; testing and trying occurrences are perpetual. They who would have self-control must live one day at a time, letting their morning prayer be a petition for ability to meet with calmness the emergencies of the day. Remember that victory gained in little things of the present will prepare one to overcome the temptations of the future. Those who have attained great heights have done so through work, sacrifice and self-control.

DISCUSSION

1. What is self-control?
2. Name one great purpose of life.
3. Give other illustrations than those mentioned in the article showing how self-control may be developed.
4. How does the observance of Fast Sunday develop self-control?
5. How may evil thoughts be driven from the mind?
6. Give instances from Church history that demonstrate self-control exercised by the Latter-day Saints.

FROM THE MISSION FIELD

Branch Conferences: Of the Middlesborough Branch, Newcastle Conference, on October 24th. "The Restoration of the Gospel" was discussed in the Sunday School meeting. President Orson H. Berrett and Elder Howard A. Stokes were the speakers.

Of the Sunderland Branch, Newcastle Conference, on October 24th. The theme of the day was "The Apostasy and the Restoration." Elders A. Vincen McKay, Vard W. Meadows and Wayne L. Shaw took part.

Of the Swindon Branch, Bristol Conference, on October 24th. President LeRoy E. Peterson and Brother Arthur F. Mayhew participated in the services.

Of the Burnley Branch, Liverpool Conference, on October 31st. The subject developed by the Sunday School scholars was "Missionary Work." Addresses were delivered by President Wilford L. Hansen and Elders David W. Eardley, Horace L. Barker and Weldon G. Green.

Doings in the Conferences: *Birmingham*—One person was baptized by Elder Gordon B. Affleck and confirmed by Elder Robert L. Dunn at Birmingham on October 5th.

Leeds—A Union meeting was held in Bradford on November 6th; reports were given of the activities in the branches, and President Theodore N. Hutchings delivered an address replete with counsel.

Liverpool—A farewell social was held in the Nelson Branch on November 1st in honour of Elder Weldon G. Green, who has been honourably released.

Manchester—On October 30th the Traveling Elders convened at Manchester; during the evening a Priesthood meeting was held, at which the branch presidents rendered good reports. President Landell S. Merrill spoke on timely topics at each of these gatherings. The Rochdale Branch gave a social entertainment following the Priesthood meeting. Elder Allen C. Reynolds was tendered a farewell social on October 27th, prior to leaving for his home in America.

Norwich—A meeting of the Traveling Elders was held at Lowestoft on October 30th; President Leland N. Wight discussed topics regarding missionary work.

Nottingham—A social entertainment in honour of Elder Jethro M. Palmer, who has been honourably released, was held in Eastwood on October 27th.

Welsh—Interesting meetings were held at Malpas, near Newport, on November 7th. Although there is no fully organised branch in this vicinity, the gatherings were well attended. President Thomas N. Biggs and Elders Godfrey Holmes and Alfred Biggs were the speakers.

DEATH

HUNTER—Elder Joseph Henry Hunter of the Birmingham Conference passed away on October 23rd at the age of 73. Brother Hunter has been a faithful member of the Church for 29 years.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN